Ethnic Press Section
Canadian Citizenship Branch
Room 613, Bourque Building
Ottawa, Ontario # 8764

Friday, June 3rd, 1966
15th OF SIVAN, 5726
SIDRA:
BEHAALOTKHA

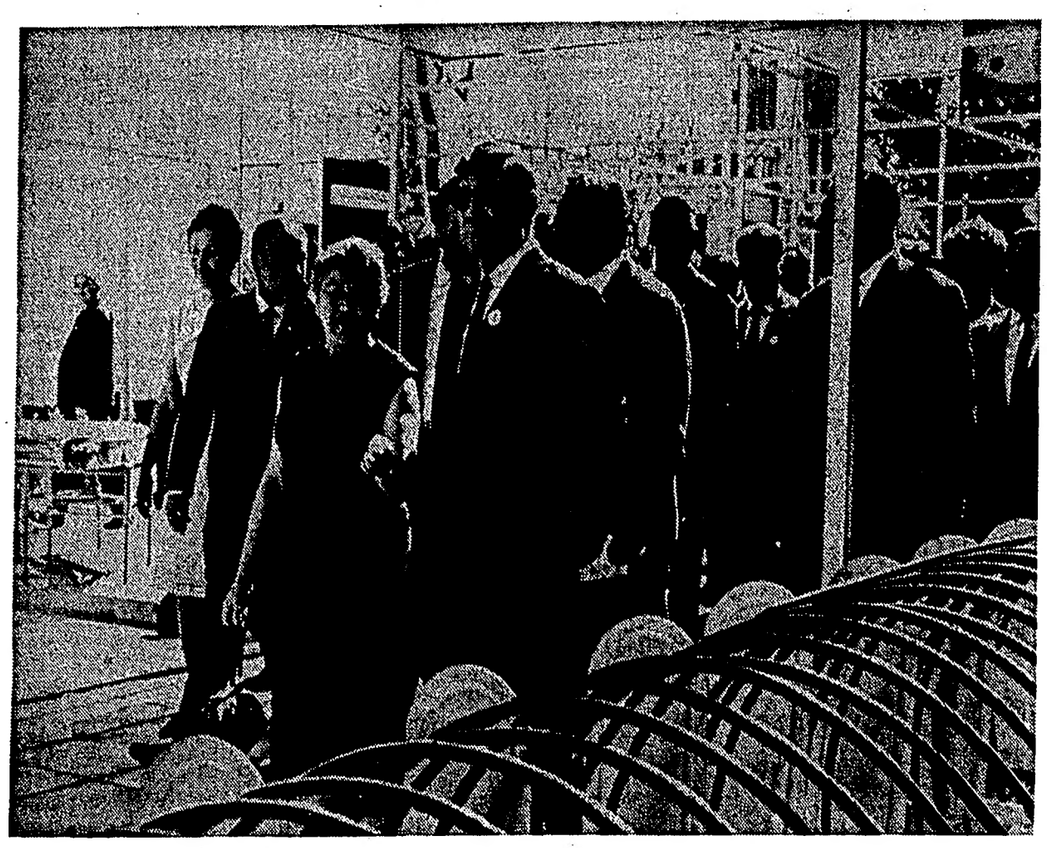
CANDLE LIGHTING
Toronto: 8:37
Montreal: 8:22

THE JUNKDEALER, A STORY BY HARRY GOLDEN (PAGE 4)

THE CANADIAN JEWISH NEWS

CANADA'S NATIONAL-JEWISH NEWSPAPER

Price - 10¢ Authorized as Second Class Mail, Post Office Department, Ottawa, and for payment of postage in cash. • LARGEST CIRCULATION OF ANY JEWISH NEWSPAPER IN CANADA • TORONTO, FRIDAY JUNE 3rd, 1966



ISRAEL AT MOSCOW FAIR. - Soviet Minister of Commerce on conducted tour through Israeli pavilion in Moscow. The Israeli exhibits created great interest in the Soviet capital.

Novosti photo

Discrimination Denounced

MONTREAL LAWYER LEADS THE BATTLE

ANTI-JEWISH PRACTICES SHOCK CANADIAN PEOPLE

MONTREAL (CJN). — While many in Canada expect the Prime Minister to make a statement on the Cohen report against the dissemination of hatred, a young Montreal lawyer without any backing from Jewish organizations stole the show. He is Brahm L. Campbell, 26, who began a one-man fight last week against anti-Jewish practises at the Montreal Stock Exchange.

● When the case of Arnold Kurtz, 25, and Arnold Wolman, 24, who were rejected as floor traders because of their Jewishness, broke into the open, Canadian Jews suddenly realized that there also are problems of Jewish adjustment in this country. As one housewife told this reporter:

● "Now the Jewish community finally will realize that all the organizations claiming to defend us actually are ignoring the issues confronting the Jew in everyday life here."

● It seems that the Civil Liberties Union, a non-partisan organization, may support the campaign for full equality for the Jew in all areas of economic pursuit.

● While the Stock Exchange case broke in Montreal, in Ontario a Jewish woman sued a resort owner for refusing to rent her a cottage because of her religion.

● In Toronto last week, the City Council voted twelve to nine to make it unlawful to preach race hatred in public places. This too brought to the attention of the Jewish community the fact that in the area of civil liberties non-partisan, non-sectarian efforts are more successful than parochial endeavor.

● As noted by observers of the Canadian Jewish scene, Montreal's Campbell may have started not only a trial to end discrimination in the Stock Exchanges throughout the country but he may have launched a new movement for a non-sectarian combat of oppression and inequality.

● According to our correspondent in Ottawa, the Cohen report may be presented to Parliament soon though there is strong opposition in many circles. This information was given to The Canadian Jewish News on Monday morning.

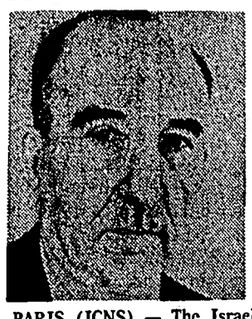
FRENCH U.J.A. DISMISSES PAID FUNDRAISERS

PARIS (JCNS) — All salaried United Israel Appeal collectors in France have been dismissed, and collection will be made by volunteers in future.

This is one of the steps taken in the reform of the organisation after the resignation of its former chairman, M. Louis Domb, because of alleged irregularities and ineficiency.

The French U.I.A. now has a "collective leadership', because no individual was prepared to take on the responsibility of running the organisation.

WILL NOT MEET ERHARD



PARIS (JCNS) — The Israeli Embassy here has denied reports that Levi Eshkol, the Israeli Premier, will meet Chancellor Erhard of West Germany here, en route from Africa.

Mr. Eshkol left Israel on May 27.

• Commentary •

By M. J. Nurenberger

CHINA, PEARSON AND THE MIDEAST

The Prime Minister of Canada may be criticized for some decisions. There are those who admire him blindly, there are those who attack him—blindly. But between these two factions of partisans stands the average Canadian who may be satisfied with the Prime Minister's role as the head of government or who is critical of his leadership. Yet this Canadian—and, for that matter, the intelligent student of international politics wherever he lives — recognizes in Lester Bowles Pearson the man with a passion for peace and a gift for peacemaking. There may be differences of opinion about Pearson's role as national leader but, whether one supports or opposes him, if sincere he will admit that Pearson will be remembered in history for his pursuit of peace. In fact, the Prime Minister's tendency to compromise stems from his natural bent in finding the middle road from any complicated situation.

Thus one cannot bypass the personality of the Canadian Prime Minister when discussing the present position of Israel.

* * *

Certainly Mr. Pearson does not have to be told how critical the situation in the Middle East is at the moment. The recent announcement of Washington's supplying some arms to the Jewish state in order to counterbalance the enormous shipments of Moscow to Egypt and Syria may have created illusions among overoptimistic, happy-go-lucky politicians; it also may help some United States politicians in the forthcoming Congressional election. However, has it diminished the threat of war to the Middle East?

Mr. Pearson has intimated recently that Canada may be ready to consider recognition of Red China. In fact, from the P.M.'s own expressions one may deduct that at this moment some negotiations are taking place which may result sooner than we think in diplomatic relations between Canada and China. No one would oppose such a move for Pearson never would concede to China's imperialism if such recognition of an international fact takes place.

* * *

Yet one of the problems connected with China's Drang nach Westen is the recently confirmed information that Peking is training guerillas for a "Palestinian liberation army". Arab warmongers of the Shukeiry group have proclaimed this openly while there was no denial from China.

Too much has happened recently around the borders of Israel, all pointing to a role played by China in this preparation for some move against the security of the Jewish state. Of course, Russia's verbal support for some extreme Arab demands and the supplying of arms to belligerent Arab nations, officially directed against Saudi Arabia, have not contributed to the lessening of a tense situation. Moreover, little King Hussein who would not survive a Nasser coup twenty-four hours and who exists only because Israel is between him and the dictator on the Nile, has joined the chorus of the Arab leaders "to eliminate the Zionist threat."

The building of the new Jordan dam to deter the flow of water from the Yarmuk River is one of the provocations noted recently. Another indication is the report from Gaza that some "Palestinian officers" now are being trained in the Soviet Union and will join the Fatah sabotage gangs soon.

Some rely upon the latent conflict between Feisal of Saudi Arabia and Nasser. This too may prove a fallacy. In fact, one school of thought does not believe that division among Arabs helps Israel for it induces the demagogues among them to compete with anti-Israeli slogans.

* * *

In this situation, because, both under the Conservative and Liberal administrations, Canada has been considered more neutral in the East-West competition, Mr. Pearson—on account of his prestige as an international statesman—may assume a role behind the scene in discouraging not only Russia but also Red China from becoming embroiled in a Mid-East conflict that would be more serious than Vietnam. Indeed, Pearson may be the one to find some way out of this impasse. Knowing, as he does, the potential danger resulting from a minor war in the Middle East, he is the man to try to prevent it.

PEKING THREATENS ISRAEL

HONG KONG (JCNS) An official of the People's Republic of China lashed out at Israel at a public meeting in Peking last week, but the Jewish State was apparently merely the vehicle for a tirade against the Soviet Union.

China will never recognize Israel in any circumstances, it was declared. Simultaneously, Russia was accused of betraying Arab interests in the Middle East and co-operating with "American imperialism and Zionism".

The meeting attended by 1,500 people, was held on Friday in Peking. Among those present were the Deputy Prime Minister and Foreign Minister, Chen Yi, and other Chinese officials, and Rashid Said Jerbu, the Palestine Liberation Organization representative. China is the only non-Arab State which officially recognizes the organization, formed for the sole purpose of destroying Israel.

After the speeches, the meeting adopted a resolution renewing support for the "Palestine Arabs".

The timing of the meeting, following the visit of the Soviet Prime Minister, Mr. Andrei Kosygin, to Egypt, and the main address, delivered by Miss Kwok Kien, the vice-chairman of the Afro-Asian Solidarity Council, suggest that China is exploiting the Palestine issue more as an attack on Russia than on Israel.

The official China News Agency quoted Miss Kwok as saying that Mr. Nikita Khrushchev's successors had moved closer than ever to supporting America's "aggressive instrument" — Israel.

She accused the Soviet Union of betraying Arab interests in the Middle East and co-operating wih American imperialism and Zionism.

"The Russian revisionists pretend to befriend the Arab peoples but in fact are helping America to suppress them by acting in collusion with U.S.A. imperialism and Zionism," Miss Kwok declared.

She cited the following "examples": Russia had ignored the resolutions at the Tri-Continental Conference in Havana calling for the severance of relations with Israel. Russian officials had openly supported a peaceful settlement between Israel and the Arab States. Russian propaganda recently emphasised that the "spirit of Tashkent" be applied to the Middle Eastern dispute — a suggestion "welcomed by the American and Israeli rulers". Russian delegates at a recent international meeting had demonstrated their solidarity with the U.S.A. and Israel by refusing to support the Palestine people's struggle.

Over the past week-end, China also released congratulatory telegrams which were exchanged on "Palestine Day", May 18, between the P.L.O. chairman, Ahmed Shukairy, and the Chinese-Muslim Association.

UNEMPLOYED IN DEMONSTRATION

JERUSALEM, (CJN) — An unruly demonstration outside the Knesset last week by 500 unemployed workers from Kiryat Shmona, which threatened to get out of hand, dispersed after its leader, Local Council Chairman Asher Nizri, told the men their demands would be met by the Government.

Mr. Nizri said that Health Minister Yisrael Barzilai had promised that a government hospital would be built in the Upper Galilee town. He said also that Commerce and Industry Minister Haim Zadok had promised the establishment of several industrial plants there.

These promises, followed by some terse advice by Mr. Moshe Dayan that the demonstrators follow Mr. Nizri's instructions, were enough to disperse the men and start them on their long way home.

The demonstrators were protesting against the critical employment situation in the development town, where only 40 per cent of the breadwinners are regularly employed. The others receive social welfare grants, relief work quotas, or work at seasonal low-paid jobs. While the demonstration was apparently organized by Rafi in Kiryat Shmona, it seemed to include members of all local parties. Mr. Nizri said the trip to Jerusalem was financed in full by the Local Council to the extent of about IL5,000.

The demonstration started at 11 a.m. in front of the Prime Minister's Office where the men alighted from the 10 buses which brought them, and began chanting "We want bread and work."

BRITISH COMMUNISTS IN REBUKE TO RUSSIA

LONDON (JCNS) — In an unprecedented step the executive of the British Communist Party has made a public appeal to its sister-organization in the Soviet Union asking it to intercede on behalf of Russia Jewry.

Previous approaches by the British Communists on the Jewish issue were made on a confidential party basis without any publicity at the time.

This week, however, the headquarters of the Communist Party in London issued a public statement asking the central committee of the Communist Party of the Soviet Union to give "sympathetic consideration" to a number of points.

It urges that the ideological struggle against the remnants of antisemitism be improved and that greater care should be exercised in conducting ideological work on religion and nationalism, "so as to avoid the impermissible crudities which have nothing to do with a principled Marxist position and which could be exploited by antisemites to further antisemitism".

RABBI RABINOVITCH OFF TO S. AFRICA, RHODESIA

Rabbi Dr. N. L. Rabinovitch, spiritual leader of Downsview's Clanton Park Synagogue and professor at the University of Toronto, left this week for South Africa and Rhodesia. He will be the guest speaker at the convention of the Federation of the Synagogues of South Africa scheduled for this weekend.

The eminent Toronto rabbi and scholar also will lecture at the famous University of Witwatersrand in Johannesburg. He will discuss "Judaism and Free Inquiry".

Lectures by Dr. Rabinovitch also are scheduled in Capetown and other South African communities.

The Toronto rabbi then will proceed to Rhodesia where he will address the communities of Bulawayo and Salisbury. Upon his return he will visit Israel and address an organization of Jewish scientists in London, England.

FLEE TO TURKEY

ISTANBUL (JCNS) — A group of 27 Syrian Jews, including 12 women, have escaped to Turkey from Aleppo by crossing the border in a lorry. They were taken to Iskenderun, where they asked for asylum.

Reporting this, "Hurriyet", a Turkish mass circulation daily, says that the authorities are expected to grant their request. They are expected to leave for Israel later.

BEATTIE:

NOT OUR RESPONSIBILITY

We fully agree with Mayor Philip Givens that no special appeal to the Jewish community is necessary because of the appearance of the punk who calls himself Canada's Nazi leader, at Allan Gardens this coming Sunday afternoon. When the permit to speak on June 5th was issued at City Hall last Monday to John Beattie, the Mayor said there would be no special appeal to Jews to ignore this provocation. We also hope that Congress and other similar Jewish organizations which — following last year's Allan Gardens incidence "In the name of the Jewish community" — took upon themselves the responsibility for some demonstrators will realize this time that Beattie is not obnoxious to Jews only.

Canadians of all racial and ethnic origin will be overwhelmed by nausea at the spectacle of hate preaching, genocide, agitation reminding them of the last war and its tragedies. The provocation is great; but it would be silly to state that only Jews are challenged by anyone who preaches civil war. We hope no one gives Beattie the chance to become a martyr. And the Jews of Toronto certainly will not be responsible for those who cannot help but react strongly on beholding a swastika.

LEADERS TO ATTEND ASSOCIATED SCHOOLS DINNER

Hundreds will attend the 41st dinner of the Associated Hebrew Schools on Wednesday evening, June 8th, in the school auditorium 3630 Bathurst Street.

Samuel Shainhouse, popular communal leader who is chairman of the dinner committee, stated that "over the years, this event increasingly has assumed the character of a strong demonstration for Jewish education by leading members of the community. The response to date indicates that interest in the program of this important educational institution continues to grow".

The annual address by Joseph Levine, president of Associated, will review the accomplishments of the schools during the past year. He will discuss some of the problems facing both Associated and Jewish education in general; he will review the prospects for the future.

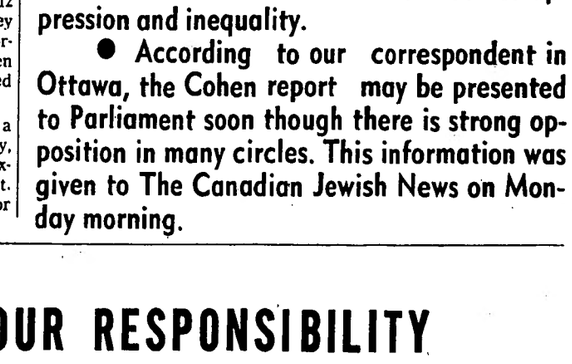
Guest speaker will be Maurice Samuel, well known lecturer and author of many books on vital Jewish topics and several fictional works based on Jewish themes His scheduled appearance has roused considerable interest in the community.

Also at this dinner, the first graduating class of the community's Senior Day High School will be honored. The students will be greeted by Dr. Arnold A. Epstein, president, United Jewish Welfare Fund of Toronto (which subsidizes the high school administered by the Bureau of Jewish Education). Wilferd Gordon, Q. C., has been president of the high school since its establishment five years ago.

S. Socol, retiring member of the staff, also will be honored. Harold Dessen, C. A., chairman of the Board of Education, will make the presentation.

Other participants in the program are David E. Newman, Q. C., chairman of the Executive of Associated, and Meyer W. Gasner, vice president of the school.

A musical interlude will be presented by Cantor Zvi Ahroni of Beth Emeth Bais Yehuda Congregation.



AT ASSOCIATED DINNER. - From left to right Joseph Levine, president, Samuel Shainhouse, chairman.

HOW OTHERS SEE US

WHAT AN ENGLISH JOURNALIST NOTICED IN JEWISH TORONTO

By GEOFFREY D. PAUL

Mr. Paul is foreign news editor of the London Jewish Chronicle for which he covered the recent Rabbinical Assembly Convention here.

Before any real life can be breathed into last week's intention of the Rabbinical Assembly (Conservative) which met in Toronto, to initiate a number of educational, and possibly religious, projects in Israel, some basic questions have to be answered and not a few doubters pacified.

Opposition and pressure stem from various quarters. The Jewish Agency is bitter about the whole idea, seeing it as an attempt to by-pass the established Zionist machinery, and said as much at a private meeting with the proponents of the project. The Agency has vociferous supporters within the Assembly itself, most of them rabbis active in the Zionist Organisation of America.

But there are others, unaffected by the issue of whether or not this is an attempt to outflank the Zionist movement, who are unhappy about the whole idea. Some, and they include influential figures in the hierarchy of the Jewish Theological Seminary of America, the *alma mater* of most Assembly members, are anxious about the attempt by some of the sponsors to present the advent of Conservative Judaism in Israel as a challenge to the Orthodox "Establishment".

It is not that they regard their Conservatism as an unsaleable product. Quite the contrary. What they fear is that, for lack of resources in both money and manpower they will be forced to sell it short; that by a too-hasty presentation of some really quite modest projects as the advent of Conservative Judaism on the Israeli scene, they will invite at least, ridicule and, quite possibly, a complete rout.

This attitude, however, is regarded by some sponsors of Assembly "activism" in Israel as a sell-out to the Orthodox establishment. They sought approval at last week's convention for the establishment of fund-raising machinery to finance youth and adult education programmes in Israel and the dispatch of increasing numbers of rabbis to the Jewish State.

The only established Conservative activity in Israel at present is directed by the Jewish Theological Seminary, which is soon to add to its Institute for Jewish Studies and its American student centre in Jerusalem, a high school and a chain of youth camps.

In the midst of all the palaver over the role of the Conservative movement in Israeli life, it is curious to stumble across the Histadrut, the Israeli Labour Federation. For some time now, it appears, the Histadrut, both in New York and Tel Aviv, has itself been seeking out individual Conservative rabbis and encouraging them to address groups of Israelis on their faith and beliefs.

Histadrut officials are somewhat shy about the whole business, but it is not too farfetched to see them as encouraging the incursion of Conservative, and other, rabbis into the field of established Orthodoxy, for which there is not too much love lost among the hierarchy of the labour federation, especially in its political manifestations.

One of the highlights of the five-day convention in Toronto was the conferment on the closing night of an honorary doctorate of laws on the Prime Minister of Canada, Mr. Lester Pearson, by the chancellor of the seminary, Rabbi Dr. Louis Finkelstein.

However, most of the participating rabbis confessed the occasion to have been remarkable not for the event itself, or the speeches that accompanied it, but for the opportunity it gave them of inspecting the lavish facilities, even by North America standards, of the Beth Tzedec Synagogue, the major Conservative house of worship in Canada, which cost a reputed $5 million to build.

The main synagogue hall can be compared in its vastness only with London's Festival Hall. Normally seating 2,500 worshippers, it can take an additional 800 on High Holy-days by the removal of a rear wall.

The effect is so overwhelmingly that of a concert hall or sports stadium, that, once the ceremony of installation was completed and the academic procession had proceeded in stately gait from the hall, there was a rush of rabbis to the Ark to satisfy themselves that it did, indeed, contain Sifrei Torah and not the instruments of the Toronto Symphony Orchestra.

This amazing complex of buildings also contains a "chapel" seating 325 worshippers, a library study, a school assembly hall (with dining facilities for 125) and classrooms, plus a main banqueting hall, seating 550, a museum, archives room and a gift shop.

In spiritual command of this vast enterprise is Rabbi Stuart E. Rosenberg, a comparatively young man, and said by his envious colleagues to be one of the highest paid rabbis on the North American Continent.

One of the unsung achievements of the Toronto convention arrangements was the transformation of a non-kosher hotel of massive proportions into a strictly kosher establishment able to serve the appetites of 500 well-proportioned rabbis, their wives and convention officials, with three meals a day offering a wide variety of choice.

The statistics behind the arrangements are impressive. The hotel management provided completely new sets of kitchen utensils. Ovens and grills were koshered with a blowlamp. Fifteen thousand pieces of cutlery were koshered by immersion in boiling water for 24 hours. A special partition was put up, made of solid ply and running from floor to ceiling, to make sure that the kitchen was completely cut off from other hotel catering facilities.

New racks were provided for drying dishes, and separate storage for meat and milk crockery and cutlery provided. Two supervisors were constantly on duty, one in the kitchen, the other watching the handling of dishes and cutlery in the dining-room.

To an English onlooker, one of the most fascinating aspects of the whole catering operation was the extent to which American Jewry has succeeded in providing completely "parev" substitutes for such things as cream and ice cream. It is now possible to have "cream" in your after-dinner coffee without offending either the dietary laws or the palate.

ISRAELI P.M. PLEASED BY U.S. MOVE

JERUSALEM — The American sale of Skyhawk jet bombers to Israel was described by the Israeli Prime Minister, Levi Eshkol, in the Knesset last Monday as "an expression of United States desire to promote stability in the Middle East".

He said that the deal indicated Washington's wish "to prevent further deterioration of the imbalance of arms in the region".

Following a full debate, the Knesset voted 55 to 25 to approve his policies.

Mr. Eshkol denied that America had linked the deal with limitations on the purchase of other arms. "We have a letter from the White House which contains no mention of any such limitations", he said.

It was stressed that the deal would not affect Israel's ties with France. Paris has been kept informed throughout the Washington negotiations.

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3) Male or female?
4) Age at last birthday?
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Walter E. Duffett, Dominion Statistician
Hon. Robert H. Winters, Minister of Trade & Commerce

A section of the audience at last year's Associated Dinner.

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THE LIVELY ARTS

By D. COHN

● The Haifa Students' Folklore Group, consisting of a six-piece orchestra and sixteen singers and dancers, will participate in the second international folklore festival in Billingham, Durham, England, in August.

The group, which has visited France and other European countries, is under the direction of Zeev Sternberg, a Haifa corporation official.

● The musical, Oliver!, has not made much of a dent in Israel. Fagin has received faint praise from critics in the Hebrew press. The critic of the daily, Ha'aretz, said of the production, "Who needs it?" He called it a stupid, pretentious show full of empty talk and banal songs.

The children, he said, would be better off getting a good night's sleep. What was worse, he added, was that the Habimah, Israel's National Theater, had been the one to present it.

Shraga Friedman who played Fagin, "presented only a caricature of the evil Jew who conceals the thefts of children," continued the critic. However, he sympathized with the actor, asking, "What can an actor do with such an empty script?"

● Eleven-year-old Frankie Michaels, who plays the young Patrick Dennis in the musical version of Auntie Mame in the Broadway production, takes it all calmly. First-nighters are intrigued by his aplomb as a performer. His stature has grown since the age of 3½ through lessons as an actor, dancer, drummer, pianist and on the vibraphone.

Before assuming his part in Auntie Mame, he was seen in the soap opera, As the World Turns, and in two Off Broadway productions, A for Adult, and, Happily Ever After. He takes his part in Auntie Mame as just another engagement.

Frankie was born in Bridgeport, Conn, the youngest of five children. His father, Michael Chernesky, is a lieutenant in the Bridgeport Fire Department. Frankie gets $400 a week. The management pays for his tutor.

His parents take turns driving him home. On matinee days they stay in town.

At home, Frankie takes care of a ten-gallon bowl of tropical fish and gets exercise playing baseball and basketball. He hopes to have a schnauzer dog soon.

● Haifa City Hall has acquired 48 water colors and drawings as well as photographs depicting Haifa eighty years ago, the work of Alice Oliphant, wife of Sir Lawrence Oliphant, the non-Jewish Zionist and author.

The collection was bought by the director of the Haifa Maritime Museum, Arieh Ben-Eli, from a London dealer. Sir Lawrence (1829-88) was a descendant of a famous Scottish family and an early proponent of Jewish settlement in Palestine. He and his wife lived for several years in the Druse village of Ussufieh on Mount Carmel.

● Haifa now has a Music Museum in which 450 musical instruments from all over the world are on display on three floors of a building designed many years ago by Israel's first architect from the West, Alexander Baerwald.

The collection has been amassed over the years by the director of the museum, Moshe Gorali, a writer and teacher, who also edits a music periodical.

A library containing thousands of books, records and publications is attached to the museum. Funds for the library came from the United States.

● Dr. Kurt Pinthus, German Jewish author, has been accorded the title of professor to mark his 80th birthday in recognition of his literary work for the expressionist arts. He lived in New York during the Nazi regime and lectured at New York University in exile and at Columbia.

● Stravinsky' Abraham and Isaac, described by the composer as a "token gratitude to the people of Israel," had its second London performance at the Royal Festival Hall on May 19th. The work, composed for the Israel Festival in Jerusalem in 1964, was first performed in London at a promenade concert last year. Text is in Hebrew and Stravinsky was so delighted with the sound of the language, he will not allow it to be translated.

opinions

ABOUT JEWISH SECULARISM

Dear Editor:

Mr. H. Rosenberg's letter (The Canadian Jewish News, May 27th) on the position of the Jewish secularist is most intriguing. As a past president of the Toronto Zionist Council, one of the various positions he has held, I wonder by what right he defends a Jew's claim to Zion as his physical homeland in view of almost 2000 years of Arab domination and domicile in Palestine. Would Mr. Rosenberg advocate the return of Canada to the Indians if the latter were to mount a campaign stressing, as he puts it, that they are "a historic social group with a common history of persecution and accomplishment?"

I have failed to find either in Mrs. Botnick's or Prof. Birnbaum's letters any reference to their wishing to impose the wearing of yarmulkas or payot on graduates of day schools or anyone else for that matter. I do, however, detect the formers' desire to expose Jewish youngsters to the whole spectrum of Judaism. Surely Mr. Rosenberg does not claim that supporting cultural activities at the YMHA out of communal funds (activities which for the most part are not distinctively Jewish) is a superior way of subsidizing Jewish knowledge to that of subsidizing Jewish students in our day schools.

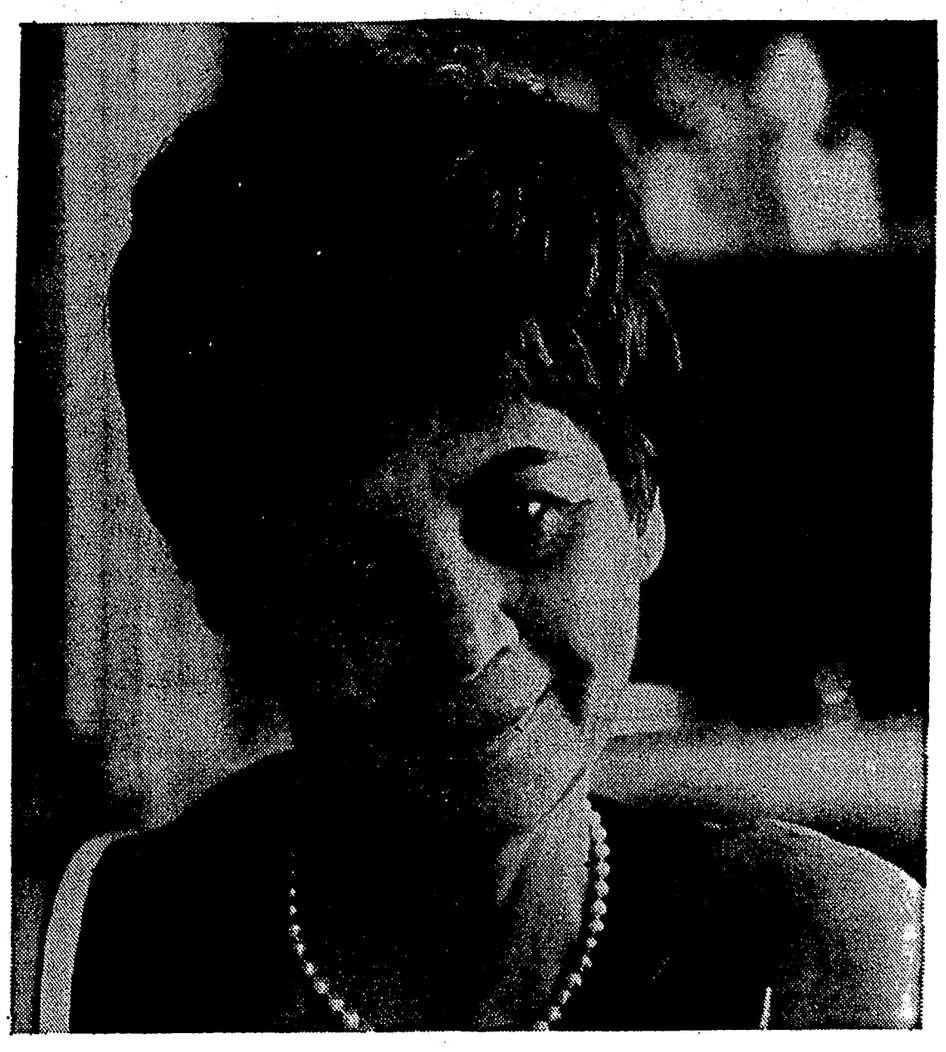
Doesn't Mr. Rosenberg know that Dr. Nachum Goldmann, a secular Zionist like himself, has been urging the establishment of Jewish day schools wherever possible and has suggested Zionist funds be used to subsidize such schools. Or does Mr. Rosenberg seriously suggest such Zionist day school curriculae contain courses on 'antiquated, obsolete and irrelevant" Jewish traditions and that these irrelevant relics of the past have to be taught at the expense of the Jewish secularist' purse?

Mr. Rosenberg believes Jewish secularists retain adequate motivation to keep them Jewish and to accentuate their pride in accomplishments by Jews as Jews. Perhaps. However, I think this is ephemeral, illusory. Too many Israelis are beginning to reject the Diaspora Jew not because of his being religiously different but because his mode of life gradually severs the very common heritage Mr. Rosenberg claims as the basis of Jewish secularism.

Finally, of course Mr. Rosenberg is a Jew and his contribution to Jewish causes are appreciated. However, just as a one-eyed person never blessed with sight of both eyes is unaware of the nature of his disability, so a Jew denied the blessing of faith in the religious values and practises of Judaism suffers a disability and is tragically unaware of what ails him.

Downsview, Ont.

Elias Munk



This is Mrs. Lillian Starr.
She's a very happy woman.

Mrs. Starr always dreamed that some day her boys, Martin and Marvin, would be in business together. And now it's happened. They've gone into partnership in a beautiful big automobile dealership, called **Star Mercury**, located on **Dufferin Street** just north of **Lawrence Avenue**
(where Scott Mercury used to be)

My sons the car dealers

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Star Mercury sells Mercury, Meteor, Comet, Anglia and Cortina automobiles and Mercury trucks. That makes Mrs. Starr happy, too.

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THE CANADIAN JEWISH NEWS

PUBLISHED EVERY FRIDAY

MAIN EDITORIAL AND BUSINESS OFFICES:
1218 Eglinton Ave. W., Toronto (10), Ont. Telephone: RU. 9-1895

M. J. NURENBERGER Editor & Publisher
DOROTHY C. NURENBERGER Associate Editor

VOL. VII: NO. 22 (336)

Subscriptions: $5.00 per year, $12 — 3 years; U.S.A.: $7.50 per year, $18.00 — 3 years; All other countries: $10 per year, $24 — 3 years.

Authorized As Second Class Mail, Post Office Department, Ottawa and for payment of postage in cash

CANADA'S LEADING JEWISH NEWSPAPER IN ENGLISH

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TORONTO'S ASSOCIATED

MOBILIZATION FOR EDUCATION

The forty-first annual dinner of Toronto's Associated Hebrew Schools this coming Wednesday evening again demonstrates to the community the vitality of Jewish educational effort and the important role of the Day School in present-day Jewish society. It is the Day School, such as the Associated, that guarantees the survival of Judaism and the Jewish people in the Diaspora. There is no substitute for Jewish education based on living Judaism and upon the tradition of Sinai. All other ersatz "solutions" have failed. The Jewish community begins and ends with its school system.

Toronto has prided itself for many years with its Jewish day schools, and rightly so. Yet despite the growth of the Associated and similar institutions, the problem of Jewish education will not be solved till the day arrives when the organized Jewish community is able to offer every Jewish child the opportunity to study in a Day School. We know how crowded Associated is; we know that with more funds we could build more schools and disseminate Jewish knowledge and strengthen the loyalty to Torah among thousands of other Jewish children.

As we salute Associated and express the hope that this forty-first annual dinner is successful, we remind all in our community who believe in the Jewish future that it is in the area of Jewish education where support counts most. Here are dollars and cents invested actually in forging Jewish future.

THE $500 MILLION ENIGMA

NEW BEN GURION-ESHKOL RIFT

The latest accusation in the Knesset by former Premier David Ben Gurion against Premier Levi Eshkol has all the earmarks of a new conflict between the Old Man and the leader of the nation whom he had chosen to succeed him.

Mr. Ben Gurion told Israel's parliament last week that, during the famous Waldorf-Astoria meeting with Dr. Konrad Adenauer in 1960, the then German Chancellor had pledged $500 million for the specific purpose of developing the Negev. Three of the annual instalments of $50 million each had been paid and it is Eshkol's fault, Ben Gurion said, that something has happened recently.

According to the former Premier, Eshkol intentionally agreed to reduce the amount of West Germany's loan in order to disengage himself from the commitment of using these funds exclusively for the Negev.

Eshkol replied that Ben Gurion's charge was "ridiculous". Yet the Old Man repeated that in these negotiations "Eshkol was guided not by the needs of Israel but by the government's determination to stay in power." Ben Gurion also criticized sharply the transactions which he considers "humiliating" for Israel.

IN MEMORIAM

YAACOV ITZHAK WOHLGELERNTER

A man lived among us in Toronto for forty-four years. His name: Yaacov Yitzhak Wohlgelernter. He was a teacher, a Torah scholar, a writer of rabbinic commentary, a bibliographer—in brief, a man of the spirit. But above anything else, he was a melamed, a Hebrew teacher in the most sublime sense of the word. His ideal was to educate the young. His knowledge of Jewish law was out of the ordinary.

Last week at the age of 66, he passed away. At his funeral he was mourned by hundreds of teachers, rabbis and men of Jewish learning. Many had been his pupils. His teaching has left an imprint upon the community.

Thus Yaacov Yitzhak Wohlgelernter will be remembered by us a long time—for Jewish Toronto will not be the same without him.

ARIEH L. KUBOVY

Last week in Jerusalem, leaders of the nation, led by President Zalman Shazar, accompanied to his last resting place a man who should have been known internationally more than he was at the time of his demise at sixty-nine. He was Arieh-Leon Kubovy (né Kubowitki), a former Belgian lawyer, a pioneer of the Zeire Zion movement, one of the founders of the World Jewish Congress, a brilliant diplomat who served as ambassador to Prague and Argentina, a man of immense culture. Recently he devoted his energy to the development of the Yad Vashem memorial, eternalizing the memory of the holocaust.

Very few knew that Kubovy-Kubowitzki had inspired with loyalty to Judaism an entire generation of young men and women in Belgium, some of whom now occupy important positions in Jewish life the world over. They all remember him for his idealism and contribution to their equation as Jews and humanists.

POSITION OFFERED: U.S. ZIONIST LEADER

NEW YORK (JCNS) — A search is going on for a leading Jewish personality willing to take over the leadership of the American Zionist Council and help transform it from the near-moribund body that it had become into an "authoritative body with teeth".

The Council is ostensibly the umbrella organization for all the major American Zionist groups but, in recent years, organizational rivalries and an alleged lack of co-operation on the part of the Jewish Agency have considerably reduced its role on the local scene.

Following an extended stay in the United States recently by Mr. Arye L. Pincus, the chairman of the Jewish Agency, an agreement was drawn up under the terms of which all its constituents agreed that the A.Z.C. should become an "action body" as well as a co-ordinating and policy-making group, with special duies in the areas of Jewish education, youth and student activities, the promotion of aliya and participation in Jewish communal affairs.

The problem now, as its constituents have come to realise, is to find someone of sufficient stature to succeed Rabbi Max Nussbaum as chairman, when his extended period of office ends in five months' time. Without such a personality — one able to hold internal rivalries in check while at the same time giving the Council standing on the national scene — all the good will in the world will be insufficient.

The search has narrowed to three candidates, all of them rabbis, which is in keeping with the trend in American Jewish life. The three are: Rabbi Max Routtenberg, the outgoing president of the Rabbinical Assembly; Rabbi Edward T. Sandrow, the president of the New York Board of Rabbis; and Rabbi Arthur Hertzberg.

KEEP SMILING

TIT FOR TAT

An official examiner visited one of the Hebrew schools. After visiting a classroom on a tour through the building, he complimented the children on their effort and said:

"May God help you become truly learned in the law."

"The same to you!" chorused the children politely.

UP IN THE WORLD

Critic to poet: What has happened to your literary output?

Poet: Everything is wonderful. Now my poems have twice as many readers as when I first showed them to you.

Critic: Marvelous! A hearty Mazel tov! I didn't know you were married.

FOOD TALKS

When Yankel Kabtzan, widely traveled schnorrer of Poland, finally landed in Warsaw, his first thought was of his stomach which demanded immediate attention. After walking a few blocks, Yankel landed in a restaurant frequented by the Hasidim of the Gerer rebbi. As was to be expected of such good men, he was greeted cordially. Yankel answered all customary questions regarding his name, place of residence and destination—but he refused to state what he was.

"I'll let you guess that," proposed Yankel. "If your answer is correct, I'll buy schnapps for all of you; if incorrect, you will have to buy me a meal."

The conditions were agreed to, and Yankel wrote the answer to the query on a slip of paper which was placed in a sealed envelope. All kinds of guesses were offered, as, for example, that he was a merchant, workingman, itinerant preacher — but Yankel insisted the answers were all wrong.

When all guesses were exhausted, the envelope was opened. It contained the inscription: "I am hungry."

ANTI-ISRAEL STATEMENT
Nasser to Kosygin: Not Clear Enough ...

Raanan Lourie, Yediot Ahronot

THE JUNK DEALER

by HARRY GOLDEN

Why should I write about Louis B. Mayer now? The Hollywood film magnate has been on my mind for many I have my reasons, however. It is a good opportunity to make a point which has been on my mind for many years, because I have never heard anyone speak a kind work about the man.

He was irascible, I take it, and vulgar and greedy and crude. What in others inspired praise, in L. B. Mayer inspired condemnation. He tried to gather for himself what he thought were the supreme values of our society, but what the poor arrogant fool did not know was that in a Louis B. Mayer it does not work.

In fact, I myself, whenever I thought of Louis B. Mayer, was amused. I was amused at his posturing together with William Randolph Hearst and the leaders of the Republican National Committee, and I was amused at his attempt to reflect the attitudes of the Daughters of the American Revolution and to propitiate the American Legion. I was amused because I understood him: his needs, his hunger and his longings.

Affection

But in recent years I think I have acquired affection for L. B. because his memory is so universally damned. The late movie mogul fascinates me to the extent that I ask about him of all and sundry when I visit Hollywood. They say he was nouveau riche, that he was arrogant, crude, Jewish and had an accent.

But it is not all that simple. Take Bosley Crowther's "Hollywood Rajah", for instance. Mr. Crowther (the "New York Times" film critic) is a man of great awareness, and even he did not get the point.

The facts and details Mr. Crowther relates about this Hollywood tycoon are, of course, correct; nor do I question Mr. Crowther's conclusions. Yet this biography could have been a work of humour instead of an unrelieved hatchet job.

Thus, I'd like to issue a minority report on the late Mr. Mayer. I go to all this trouble because the point involved is what my readers and I have been discussing for 25 years.

Critics and tycoons

The L. B. Mayer-haters always bring up the fact that L. B. Mayer was a former junk dealer. I was surprised that Crowther makes so much of this and usually refers to it in comic terms.

I am not over-sensitive in these matters. I believe these critics go all out in relating Hollywood tycoons, who built a great industry (at one time it was the third largest in the United States), to their earliest beginnings; the former junk dealer, the former trouser presser, the former cloth sponger, and the former glove salesman.

When you add to this emphasis Mr. Crowther's few hundred insistent adjectives like "greedy", "wily" and "devious", you cannot help but feel that he is not only desecrating the foundation of the American success story, but using an underhand method to relieve himself of a usual phobia.

It seems that a Hollywood director or producer, I forget which, once waved his finger at John Barrymore, scolding him for some infraction of a studio rule, and John struck a pose and said: "Don't wave that finger at me. I remember when it had a thimble on it". This story was repeated everywhere and everybody laughed.

In American culture, success is the only substitute for a knighthood or dukedom. There is a story in every Sunday supplement which relates the history of a success who delivered newspapers when he was four years old, whose mother worked in a jute mill, and who used to sober up his father every night. Now he is a success; he is the local distributor of Coca-Cola. And because of his success we think him an admirable man.

This is the classic American dream — except when it involves a Louis B. Mayer or an ex-cigar maker, or an ex-cloth sponger.

When Louis buys racehorses, Crowther says he bought them so he could make more money breeding them. Of course, no one else — Vanderbilts, Whitneys, Sinclairs — ever breed horses to make money. They are sportsmen; L. B. Mayer is a breeder for money. Crowther makes us weep for those wage slaves in the studios getting $2,000 a week, when Mayer tried to cut their salaries. He sounds shocked.

Mr. Crowther turns all the virtues that we accept into Mayer's sins.

Mayer insisted on keeping his old father with all his broken English and sad table manners in his Hollywood mansion and introducing him to everyone that came. Now I think this is very wonderful thing to have done. (I know at least three fancy pillars of society who visit their old parents in a nursing home: "My father loves it there, he has everything").

Finding an angle

Crowther is sceptical about the whole business. He searches high and low for some angle to it. When Crowther does not find anything, he leaves this poor old fellow dangling in the air with a certain disgust. It would have been nice to know something more about the old fellow's reaction to Hollywood's splendour, but Crowther seems to consider it an intrusion. Crowther says that even though the old Mayer "hawked and coughed" and had crude manners, "yet Mayer maintained his father in the bosom of his own family".

Of a reception for Mayer's daughters, Crowther writes, it "was fraught with embarrassment, incidentally. Trunks containing the new dresses of the Mayer girls did not arrive, and they had to appear before the Republican politicians wearing their grubby travelling clothes". Does Mr. Crowther really imagine two daughters of a milionaire are happy about wearing "grubby travelling clothes?" (I remember that a very famous wedding was held up for five hours because the girl's special handkerchief could not be found, and the newspapers told this story with compassion and understanding; the parents, of course, were oldstock Episcopalians, not more recent immigrants).

This fellow really takes the life of an important man of our times out of the context of the American experience. The motion picture industry — founded by trouser pressers, glove salesmen and junk dealers — probably gave more pleasure and joy to more people than any other industry in modern times.

Men of vision

When we think of steel, oil, automobiles and even newspapers (and here I remember Mr. Crowther's anger at Louis B. Mayer's hiring away some star, and I though back to the days when William Randolph Hearst hired away the entire staff of Joseph Pulitzer's "World"), the former junk dealers were conducting meetings of the Epworth League. Compared to all other American industries in their days of piracy, in the days of Rockefeller. Whitney, Russell Sage, John W. Gates, E. H. Harriman and Daniel Drew, the former glove salesmen and trouser pressers were men of the highest vision and of the noblest character.

I think the time has come to stand up and applaud these ex-junk dealers, ex-trouser pressers and ex-glove salesmen, because in the industry they created no one was killed; no strikers were shot down in cold blood; no copper company got up one morning and said: "There's no more copper", leaving 3,200 families in little shacks stranded as though there had never even been a relationship between employee and employer; and no ten-year-old children were trained to stand on special platforms to fix the looms as they were in the Anglo-Saxon cotton mills of the old South.

Some of the people I interviewed (and Mr. Crowther too) complained that Louis B. Mayer once propositioned Myrna Loy and Jeanette McDonald. This, too, is considered bad. In fact it was precisely at this moment that I acquired an affection for that poor old immigrant who was trying so desperately to be an amateur Gentile.

letters to the editor

The "Parties" and Public Funds

Dear Editor:

I find your commentary (The Canadian Jewish News, May 27th) on political parties very pertinent. Yet I notice you are not blunt enough. Somehow we did not get the names of all the political parties we support here by proxy. I wish you would learn a little courageous journalism from your own columnist, Dr. Trude Weiss-Rosmarin, who edits the New York Jewish Spectator.

In the last issue of the Jewish Spectator (May, 1966), Miss Weiss-Rosmarin demands that all Jewish organizations should reveal publicly the beneficiaries of our charity funds and tell us what the salaries of their employees are. Why, asks Miss Weiss-Rosmarin does the Israeli government supply full information on the salaries of official employees and why don't we have the same information about Jewish organizations here?

Says Miss Weiss-Rosmarin:

"If Levi Eshkol, Israel's Prime Minister doesn't think it to be 'indiscreet' and 'degrading' that his salary be known, why should the salaries of the Jewish Agency employees in this country, and elsewhere, be a top secret?

"We know how much the President of the United States is paid and his expense allowance is made public. We know, and to the last cent, how much our Congressmen and Senators spend on travel connected with their official duties. We know, and to the last cent, how much our municipal civil servants are paid.

"Is there any good reason why Jewish organizations should encourage rumor by refusing to publish DETAILED, ITEMIZED statements of their expenditures?

"The local Jewish Federations and Welfare Boards do make public this information. Their overhead is remarkably low. They skimp and save and account for every dime. Surely they owe it to their contributors that the funds raised be fully accounted for also by the recipient national organizations".

Hamilton, Ont.

Rubin Hecht

Russia

Dear Editor:

I read with great interest (CJN, Friday, May 27th) the communication by V. Grigorovich, the distinguished press officer of the Soviet Embassy in Ottawa, in which he reports on the Sholem Aleichem festivities now being observed in Russia.

This report impressed me very much as I am a native of the Ukraine and Yehupetz to me is more than a literary symbol. Yet I cannot understand why Russia pays tribute to a dead author only, to the past, and refuses to allow the Jews within its borders to continue developing Jewish culture.

Montreal

Abraham Smulewitz

The "Alliance"

Dear Editor:

Reading your interview with Prof. Rene Cassin of France (The Canadian Jewish News, May 27th), I was happy to note that you mentioned his position as president of the famous Alliance Israelite Universelle. This is the first time, I believe, that this organization which does so much good has received proper publicity in a Jewish newspaper. Or is the lack of publicity due to the fact that the Alliance is active only among Sephardim?

As a Sephardic Jew, I wish to point out to the Jewish community that Alliance lives on in Canada as well. So why don't we read more about it?

Toronto

Y. Benzakin

SERMON FOR THE WEEK

VISIONS AND REALITY

Moses had been told to select seventy elders who would share with him the troublesome burden of leading the people. He stationed them round the tent of meeting, and something of God's spirit descended on them and they began to prophesy.

Two of the chosen men had remained in the camp, yet they were affected with the same ecstasy. Joshua, learning of this and jealous for his master's authority, cried out, "My Lord Moses, stop them". And to this the Talmud adds the gloss, "Impose on them the cares of the community and they will stop of themselves".

It sounds like a cynical comment, yet it shows an acute perception of the ways of man. One of the surest and speediest ways of damping the enthusiast, of quenching the idealist, of chastening the reformer, is to burden them with the responsibilities of office and bringing them face to face with the stubborn problems of reality.

The reason is not far to seek. It is not that the thinker, the dreamer of dreams and seer of vision, is by nature incapable of becoming a man of action and administrator. It is that the problems of actualizing the ideal become so besetting, complex and intractable that the vision recedes and the dream fades before the pressing difficulties which each new day brings.

This has been the chastening fate of politicians throughout history. Their promises can be sincere and their visions and ideals can be true convictions. But when they exchange the ivory tower for the chair of office, theirs is the galling experience of having to substitute the practical for the ideal and the expedient for the righteous.

Even in what would appear to be the more promising field of religion the rule holds true. Organized religion, by its very nature, loses much of the fervour, zeal and vision which accompany the birth of a faith. In its day to day concern with budgets, buildings and administration it loses sight of the very purposes of its being. The vision is lost in the welter of affairs.

Thus it is that the prophet is rarely a man of affairs. Of the elders it is said that "they prophesied, but they did so no more", which suggests that once they took on the burdens of office the spirit of prophecy forsook them. Even Moses, whose vision was clearer and more direct than that of any other prophet, was acutely conscious of failure in realizing his ideals and asked to be relieved of the responsibilities of leadership.

It was not Rousseau who led the French Revolution, nor was it Tom Paine who achieved the Reform Acts, nor did Karl Marx lead the Russian Revolution. As men of action all would probably have been failures. But they inflamed other more calculating and practical men with the ardour of their visions. Such is the division of labour in the economy of mankind. The master has the vision; the disciple gives it reality.

FUJI MICRO SAFETY ▲ N

KIBBUTZ: LIFE AND LITERATURE

by DAVID PRYCE-JONES

Institutions, the army, prisons, factories and the campus, evolve as natural properties of the novelist. The background of any character story, the usual steps of some ordeal in life and an outcome of success or failure, is tightened by a social setting which identifies, places, the character.

All institutions, we know with the novelist, limit freedom, and can therefore be used as a ready-made counter-balance to individuality. tration camp novels are at the solipsistic end of the scale while labour or concentration camps novels are at the other extreme, being about a total system against which human beings are vivified as best may be.

Writing about a kibbutz presents the same kind of problems but insideout, as it were, for here the novelist cannot avoid weighing up his characters within a dominating framework but one with all the exterior compulsion removed.

Masochist

As the hero of a novel, the unhappy kibbutznik who still chooses to live there would be a masochist, a neurotic. The kibbutz nevertheless remains a social institution, however voluntary, although by its nature and because it is so intensive and demanding a way of life, it has to merge with the characters and be associated with moral judgements passed on them. Without making a nonsense of either, how wide can a novelist force the gap between such an institution and its members?

There are plenty of novels, in English and Hebrew, which propose no gap at all, for they offer the hero Zionist redemption through kibbutz values: Meyer Levin's "Yehuda" stands as their ancestor of the thirties.

In such novels the kibbutz is made to represent Israel in its most concentrated form, loaded also with the emotive responses of work on the land, and they are too close to propaganda to survive as literature.

In many examples the kibbutz is no more than a distant shorthand and one which most contemporary Jewish writers have found convenient in two alternative fictional grooves.

First prototype

Meyer Levin's story, "After all I did for Israel," can stand as the first prototype, in which a father who busies himself as a Zionist fund-raiser is shocked when his son decides to emigrate after meeting a kibbutznik.

The second prototype is clearly expressed in a story of Dan Jacobson's, "The Promised Land," which is a debate among teenagers uncertain whether to emigrate or not. "Of the three of us, strangely enough, it is Ruth who lives today in Palestine, perhaps digging up potatoes in a field somewhere, as she was sure she would never do." Digging up potatoes is a portmanteau phrase which crams it all in.

The most ambitious and successful attempt to estimate the gap between kibbutz and kibbutznik is Arthur Koestler's "Thieves in the Night." It is a fictionalised version of "Promise and Fulfilment" (these words are even used in the novel in such a context) in which the kibbutz is the promise but the fulfilment is the breakaway terrorism.

Those who stay on the kibbutz are placid and blinkered, those who join the underground are realistic and politically aware. Joseph, the hero, vacillates until the murder by Arabs of a girl decides him. Yet it is best, it seems, to return to the kibbutz way of life after doing one's violent bit.

The more Koestler points to the virtues of the kibbutz, the less Joseph is able to accept them. He writes in his diary: "We are so absorbed in our problems that we lost contact with reality. The egotism of a collective is no less narrowing than the individual's." And the others in this collective are described with acidity; once those with personality have joined the Irgun, only peasants and awkward intellectuals are left behind.

Bright Plumage

The kibbutz, then, serves to illustrate a political issue, and one which Koestler chooses to treat widely. He introduces English police officers, Arabs of all opinions, the riots of 1939 and the White Paper, in fact sets the commune into its social perspective, no longer concentrating on its particulars.

It is only to gather up the loose ends in the final ten pages that the narrative is even concerned with the kibbutz, so that it turns out to have been a useful base from which to launch the arguments and the action of the Palestine novel, with a pretext for intelligent comment on aspects of communal life. "The trouble with you, Joseph, is that you are such a many-coloured bird. In a commune the grey birds get on best," says one of the solid kibbutzniks, and indeed "Thieves in the Night" has a predisposition for the bright plumage.

Such a predisposition is picked out in several novels set in the Middle East. "The Time of Green Ginger" (1964), by Armstrong King, covers the same events as Koestler's novel, seen from the standpoint of a Christian family in Jerusalem.

The kibbutzim are frequently referred to as centres for extremists and for caches of arms, although a British sergeant is in the habit of visiting one because "He liked the folks down there. They were simple types — peasants, almost." He and a friend are eventually assassinated there in a reconstruction of a notorious historical event.

This novel, like several on the theme, has a fairly dispassionate and complete cast of typical characters and there is therefore an embittered woman who turns on her husband: "We came here to Palestine out of principle! We went down into the kibbutz on principle because we were idealists. And then what did your principles get you? Malaria! And who cares now?"

Two novels by Olivia Manning, "Artist Among the Missing" and "School for Love," weave an unexpectedly witty and subtle tapestry out of life in war-time Palestine. The kibbutzim are part of the exotic landscape, to be viewed with at least the tip of the tongue in cheek, as when in a club "... the young Jews deplored as embarrassingly vulgar the licence of the settlements, whose women drove the repressed and ignorant Arabs wild by the swing of their breasts and buttocks and the briefness of their shorts." An even more ironic aside is in Muriel Spark's "The Mandelbaum Gate." "In the same way she had placed the kibbutzim of the country in the category of sociology, and had resisted attempts to be shown over one of them. She had seen over a model kibbutz in Surrey."

Lawrence Durrell's "Alexandrian Quartet" introduced a kibbutz for Levantine variety.

Nessim, the Copt millionaire, has been selling arms to Palestine in a move to secure his own future in Egypt. "If the Jews win their freedom, we can all be at ease. It is the only hope for us ... the dispossessed foreigners," he elaborates. At the moment when his intrigue threatens to collapse, his wife, Justine, leaves him to live on a kibbutz, which, as an episode, remains largely unexplained.

Obscure motives

Durrell is deliberately mystifying about Justine, romanticising her. Her origins, poor and Jewish, are obscure; so are her motivations and characters. A friend describes in a letter the changes that have taken place in Justine when they meet. "She has gone a good deal fatter in the face and has chopped off her hair carelessly at the back so that it sticks out in rats' tails ... No trace remains of the old elegance or *chic* ... She has achieved, she claims, a new and perfect happiness through 'community-service'; the air with which she said this suggested some sort of religious conversion. Do not smile. It is hard, I know, to be patient with the weak.

"In all the back-breaking sweat of the Communist settlement she claimed to have achieved a 'new humility.' (Humility! The *last trap* that awaits the ego in search of absolute truth. I felt disgusted but said nothing.) She described the work of the settlement coarsely, unimaginatively, as a peasant might." It is explained that she is not a Marxist but a work-mystic. "I found it hard to comprehend the change into this tubby little peasant with the hard paws."

Yet Justine is expelled because of the failure of Nessim's plot and in "Mountolive" she is shown in broody and melancholic retreat in Egypt. The kibbutz has been another twist in her complex life, another whorl in the fantastic pattern.

A reflection of this exoticism for its own sake is found in "Beer in the Snooker Club" (1964), a sophisticated novel by a young expatriate Egyptian, Waguih Ghali. Edna Salva, who is a Jewess, from "one of the richest families in Egypt—our Woolworths," patronises the hero Ram, takes him to England where they have an affair which remains unresolved when they part. During the Suez war, Edna is scarred on the face by an Egyptian officer who whips her. When she next meets Ram, she tells him that they cannot marry because she is already married to a Jew who escaped to Israel from a Nasser prison, and he, too, has been disfigured.

A kind of Justine with Communist convictions, Edna had been to Israel and lived there for a year on a kibbutz. Rejected, Ram proposes to another society Egyptian girl, bursting out to her what one suspects to be true, "We Egyptians don't care one way or the other about Israel," In this novel, though, as in "Justine," the kibbutz is once again a suitable shorthand: the local colour of Israel blooms round the kibbutz.

It is easy, of course, to find indigenous parallels. In English a novel by Naomi Doudayi, "The Street of the Four Winds," is high-flown women's fiction spiced with a reference or two to a kibbutz.

A children's book, "Flight to the Promised Land," by Laszlo Hamori, gives a breathless account of a Yemeni at a kibbutz, ending up with an act of heroism against the Arabs and the Yemeni all set for a career as a jet pilot.

"The Israeli Twins," another children's book, by Gillian Tindall, also uses the kibbutz as a fictional device, a means of making a small adventure story exciting.

In Brian Glanville's "The Bankrupts," there is the typecast son of *bourgeois* parents who complain of him: "So all right, Israel's a wonderful thing for the Jews—but let somebody else go there." Bernard leaves, however, having arranged for his pregnant fiancée to join him at "one of the settlements where they are still making some sort of attempt at communal living." "The natives rather primitive by nature, the immigrants trying rather hard to be. Neurotic Europeans absolutely leaning over backwards to be healthy simple farmhands."

The novel closes with Bernard killed in an Arab raid before his fiancée has left England. The kibbutz is here reduced to a literary guillotine, and one which chops down at the ending of the typical plot about Israel.

Odder still is the way the kibbutz has come to be used as a stylistic ornament, a gloss, for so it has passed into current language. During a comedian's wireless show in London, and without explanation, the supposed foreman of a printing works was heard saying to a complaining apprentice: "Where do you think you are, on a kibbutz?"

In many novels this kind of modish reference can be picked up. In "Lion in a Den of Daniels," for instance, a light novel of London manners by Caroline Wedgwood Benn, the heroine Lydia asks her supposedly left-wing American boy friend where they can elope to, and what they should do with her daughter in the meantime. He replies, "We'll hit Africa or Asia ... On the way we'll drop her off at a good kibbutz."

Doris Lessing, in "The Golden Notebook," is describing the young men who had a formative influence on Anna Wulf, the woman who is compiling the notebooks of the novel. She introduces Ted Brown from an English working-class family, with scholarships and Oxford behind him. A German refugee criticises Ted's puritanical behavior, which seems "as if he lived in a full-blown Communist society or as if he'd been brought up in some damned kibbutz." And the alleged time here is at the beginning of the world war.

Some of this adoption of the kibbutz as a figure of speech derives from the overgrown number of travellers' and journalists' tales, which have solidified the popular impressions of the communes as objects of curiosity.

This passage from Cecily Mackworth's "The Mouth of the Sword" is a sort of recurrent observation: "They were unmistakably peasants, absorbed by purely physical needs, exhausted by the labour of the fields. Even their physical types seemed to have undergone an evolution, so that there was nothing specifically Jewish in their collective aspect and they resembled rather any group of landworkers ... The human element was surely there, but it was hidden beneath an ostentatious uniformity that insisted, against all the evidence, that every member of the community was equal and alike."

Controversy

Or from Elizabeth Hamilton's "Put off thy Shoes"; "As time went on would they and their children lose all sense of the grace of living? ... I was among people fanatical in their devotion to an ideal."

R. M. Graves, brother of the poet and a municipal officer under the Mandate, wrote in his autobiography, "If the prospect were more attractive, I should think of going to a kibbutz for a week, but the kibbutzers are like people who have 'got religion' and are prone to stun their guests with propaganda."

Nor are academics immune from dropping such gratuitous remarks. Professor Ralf Dahrendorf, of Tubingen, in an essay collected in "Philosophy, Politics and Society" (second series) suddenly pops up with this assumption: "... and wherever private property has been reduced to virtual insignificance, we still find social stratification. Even if such stratification cannot (as in the kibbutzim of Israel) for a short period manifest income, the undefinable yet effective force of prestige continues to create a noticeable order of rank."

In all such examples the kibbutz, a target for controversy, is being put to work to illustrate *idées fixes*.

If the "digging up potatoes" kibbutz story is a short-to Zionist arguments, these brief references are hieroglyphics, representations of the kibbutz as a communistic society. It may well be that the kibbutz, rather than Israel, has caught the general imagination, indeed to many it *is* Israel; it is proving to possess the myth-making quality.

Israel concerns twentieth-century nationalism, but the kibbutz touches the margin of an even larger political issue, how to live in society, how to organise ourselves.

All Utopian communities attract attention disproportionate to their size or success, usually from curiosity about principles strong enough to create discipline. By reconciling democracy with collectivism, the kibbutz generates not only curiosity, it provokes stock responses, whether the romantic well-wishing of the idealists or the cold-shouldering of the anti-idealists.

The ensuing amalgam of peasant-elite only makes sense to outsiders if they can reduce it to their own terms and the kibbutz is compressed into various shorthands. The more inadequate the opinion and the observation behind it, the more the myth is fostered: in such externalisations the writers trust that the implications will be taken for granted.

And the greater the myth, the more likely it is that somebody will turn it to advantage, putting to one side the clichés, the mock-heroics and the Jewish-dialogue literature, and taking the resonances which are available here, resonances which most writers are unable to achieve, stuck as they are in descriptive realism.

But there are so far no satisfactory novels with a kibbutz setting; they revert to type. "Road to Within", by Ruth Chomut, pivots on the usual conversion of a rich girl by a young kibbutznik. She settles on a kibbutz, where the various crises are hammered out, sex and marriage, Marxism, the Suez war, the killing of an Arab intruder. Rather more intense is "Emmanuel," by Nicole Vidal, full of intellectual toing-and-froing on the kibbutz.

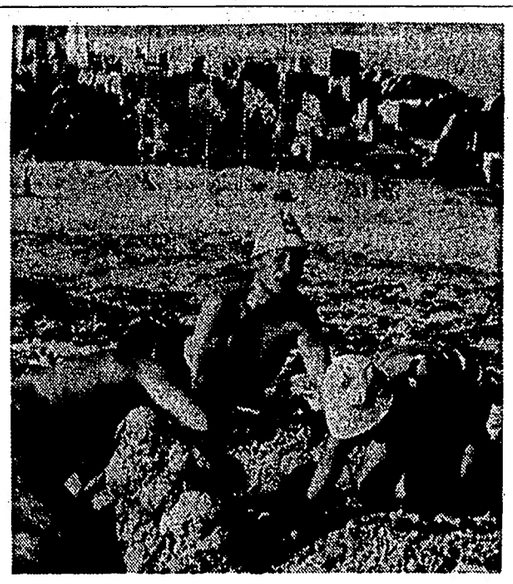
More unexpected is "An End to Running," by Lynne Reid Banks, author of a best-seller, "The L-Shaped Room." Aaron, a young playwright spoiled by money and easy fame, goes to Israel with Martha, his Gentile mistress. At a kibbutz he is over-exposed to the new way of life and begins to deteriorate intellectually and morally, although Martha is rapidly absorbed. He obliges her to leave with him for Tel Aviv, where he engages in shady property speculation. Pregnant, Martha leaves for the kibbutz where she will settle while Aaron returns to the rather morbid Jewish life which his sister represents. The novel gives one of the most faithful, if slightly pedantic, renderings of a kibbutz, even if the Gentile-Jewish relationship overshadows it.

The satirical approach has been tried with bravura by Chaim Bermant in "Jericho Sleep Alone" (1964). "The kibbutz is the young egg-head's Wild West," says a young egg-head who also repeats one of Koestler's critiques, "There is little individual selfishness but it has been replaced by the collective sort." The hero, Jericho, never gets to "dig holes in Palestine," as his family put it, but goes "playing at kibbutzim" in the English countryside where a series of slapstick incidents end his intentions. Later, on a visit to Israel, he is proved right by the misfortunes of his friends who have abandoned the kibbutz, and he returns to his interrupted university career. Chaim Bermant humorously deflates the "potato digging."

Ornament

In "The Mouth of the Sword" the author throws away the remark that unable to sleep because of fever she lay all night, "imagining the novel that none of the settlers would ever write ... the novel of the slow conscientious destruction of a personality in the name of an ideal, the novel St. Augustine might have written."

As the kibbutz hardens into an ornament, this novel and the hypothetical Augustine recede: it becomes more difficult to spell out the shorthand, to explain the gloss, to expand the narrative mechanism, although no doubt there will be continued "potato-digging" attempts. One notices, though, the high proportion of women who use and abuse the kibbutz as something to write about, and also in the novels by men (not to mention the films) the female stereotypes, the Israeli pioneer-heroines, the Justines and Ednas, the Gentiles who make good. Perhaps the gap here between the institution and its members is at heart a matter of domestics.



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COMEDY ON A COUCH. - Terry Phillips and Sabrina, England's favorite playgirl, who will be seen in the spicy, farce-comedy, The Loving Couch, at Toronto's Royal Alexandra Theater for two weeks, starting Monday, June 6th, through Saturday, June 18th.

EXPORTING SHOLEM ALEICHEM

by TALILA BEN-ZACCAI

The London impresario, Bernard Delfont, has asked Eliahu Goldenberg, of Israel to direct a British production of "Little People", a reading of Sholem Aleichem's work which Mr. Goldenberg arranged some years ago, and which has since had hundreds of performances in Israel and even a tour of Poland.

In it, the director-reader appears together with two Habimah actors, Shmulik Segal and Shmulik Rudensky (who has recently been playing Tevye in "Fiddler on the Roof"), and they have presented it in Hebrew as well as in the original Yiddish.

Mr. Goldenberg is due to arrive in Britain in July to begin rehearsals with three British actors. Two have already been chosen — Aubrey Woods (who is playing Fagin in the London production of "Oliver!") and Jonathan Lynn (who appeared recently in "Green Julia"), and negotiations are under way with a number of internationally known Jewish actors, one of whom will be selected for the third part. Mr. Joseph Leftwich has translated the material into English.

In addition to presenting "Little People" in the West End, Mr. Delfont has decided to send it on to the Edinburgh Festival. Thus, this year, the fiftieth anniversary of Sholem Aleichem's death, there will be a double event to mark it in the British theatrical world. In Israel, of course, there will be many more, since a number of Israeli theatres have announced their intention of presenting a Sholem Aleichem play.

Mr. Goldenberg himself has already presented another tribute to him, entitled "Kasrilevka Progress".

* * *

Norman Morrice, one of the leading members of London's Ballet Rambert, visited Israel recently at the invitation of the Batsheva Dance Company, and created two new ballets for them, "Betrothal", to Paul Ben-Haim's music, and "Face and Mask", to Paul Hindemith's.

Born in Mexico in 1931 to English parents, Mr. Morrice's original intention was to spend only a short time in Israel, but after getting to know the Batsheva dancers he extended his stay in order to create these two very different ballets, which were unanimously acclaimed by dancers, critics and audiences alike.

As a result, Mr. Morrice, who used to dance himself but is now almost exclusively a choreographer, said before he left to return to London, that he would like to visit Israel again and work with the Batsheva Company. "It has," he said, succeeded within a very short space of time, in taking its place as a company with its own special character and a high level of artistic achievement holding great promise for the future of the dance in Israel".

* * *

"Autumn Night", a song written by a Jerusalem house-wife named Haya Cohen, to music by a blind composer named Haim Tsur, won first prize in the "Israel Song Festival" held in Jerusalem on the evening of Independence Day.

Weeks earlier, hundreds of songs had been submitted to the panel of judges, who has painstakingly eliminated all but ten. These were then given two different musical treatments, and rehearsed by two different singers.

The evening of the contest which was broadcast live, the order of delivery was decided by drawing lots. The audience at the festival were provided with special voting forms, on which they were asked to list the songs they liked best.

During the interval, while the audience itself was lustily engaged in communal singing, computers worked out which were the three most popular songs. "Autumn Night", the winning song, was sung first by Yaffa Yarkoni and later by Arik Einstein.

WHAT'S DOING?

BUDAPEST (JCNS)—Ten Hungarian youths, members of a group calling itself "The City Company", have been convicted of racialism and antisemitic remarks, as well as a number of other crimes and given long gaol sentences here last week.

PARIS (JCNS) — Three Jews were principally involved with the French film "Un Homme et Une Femme", joint winner of the main prize of this year's Cannes film festival.

The producer of the film, Claude Lelouch and its stars, Pierre Barauh and Anouk Aimée are all Jews. The last two were married in a Paris synagogue a month ago.

The film had previously been awarded a prize at the international Catholic film festival.

HAIFA (JCNS) — It was far more difficult to learn prayers by heart than a new part in a play, Mrs. Rita Marshal told the Haifa religious court last week.

Mrs. Marshal, an actress with the Haifa Theatre, a Dutch Catholic by origin, had applied to become a convert to Judaism, after taking instruction from a rabbi. The court gave her an extension of three months for further preparation for her examination in Jewish matters when her application for conversion comes up again.

The Lady Cop

One of the most exciting sights in Israel is a policewoman. Very popular is 19-year-old Edna Avivi of Tel Aviv, who also loves to dance.

Edna has been in the force only seven months; she is doing it as part of her national service, and hopes to study law when this is completed.

"I want to be a lawyer within the police force; that way I shall be able to put my experience as a policewoman to some use, for we have to study law as part of our training."

She specialises in traffic duty; feels it incumbent upon her to reform rather than chastise erring drivers ("I don't like to give them reports—I prefer to educate them in good citizenship") and is understandably popular with male motorists.

"They are very polite and never give me any trouble. Yes, some of them *do* try to date me, but I tell them that I never mix duty with pleasure."

Drama prize-winner

Miss Avivi, now in London to engage in the even more arduous task of directing visitors to "Israel Week" and dispensing information about the State, has never been out of Israel before. She enjoys travelling, and would like to visit Spain, Switzerland, Canada and China. Her other hobbies are Israeli folk-dancing and drama; she once won a drama prize, but finds little time for it these days.

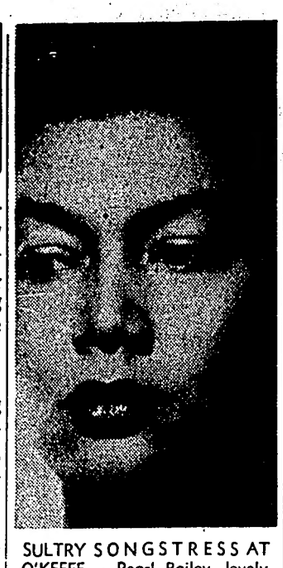
She hopes to fly home almost immediately to spend part of the summer in Israel. "I should like to meet the London police, but there has been little time because of Shabbat. Even though I am a police girl, I keep to the traditions."

ESHKOL CALLS FOR "ROOF"

TEL AVIV — The establishment of a "roof" for all classes of weapons, whether conventional or not, was advocated by Levi Eshkol, Prime Minister, as a first step to Middle Eastern disarmament. The Premier made this suggestion in an interview with **Bamahane**, the Army weekly. "I am eager, like others", he said, "that no nuclear weapon should enter the region. We have none; nor have other nations in the area; and I am interested that it should remain so in the future."

Post-Reparations Aid from Germany

Referring to forthcoming negotiations with Germany, Mr. Eshkol said that Chancellor Adenauer had, in fact, promised him at their New York meeting six years ago post-reparations assistance to the amount of $500,000,000. He cited as proof that the Germans also know that for this they already have paid three instalments.



SULTRY SONGSTRESS AT O'KEEFE. - Pearl Bailey, lovely Sepian singer, who appears this week, until tomorrow, Saturday, June 4th, with the Al Hirt Show at Toronto's O'Keefe Center.

TORONTO AFTER DARK

CANADIAN FAVORITE BACK

O'Keefe Center will be home to Bob Goulet, who made stardom in Camelot here, for one week, June 13th through 18th. Carol Lawrence will be here with him.

Meanwhile, the Al Hirt Show is filling the hall until tomorrow, June 4th. Here this week is Pearl Bailey, favorite Queen of Song.

ONE MORE WEEK

Far awhile, this will be the last week one could catch the delightful performance of Eduardo Sasson, the Jewish lad from South America whose warmth and manner is delighting audiences at Castle George. Ray Sikora, jazz trombonist formerly with the Stan Kenton Orchestra, performs downstairs at George's Spaghetti House with his quartet coming week.

NEW SEASON

Bookings at Garden Center Theater for the summer sound like Who's Who from Theater Land. Kathy Crosby (Bing's wife) appears for the week of June 20th, followed in weekly succession by Gertrude Berg, John Astin, Claudia McNeil, Edward Everett Horton, Durward Kirby, Edd Byrnes, Dennis Weaver, Yvette Mimieux, Spring Byington.

NEW YORKERS' CHOICE OF FOUR ISRAELI FILMS

NEW YORK — Israeli films are enjoying a vogue in New York. Four of them are showing in leading city cinemas with a considerable measure of success.

An equally popular draw is the comedy, "Sallah," the often hilarious account of an Oriental immigrant's efforts to settle down in Isreal. It plays now at Toronto's Capitol theater.

The other two are basically war films, or films with war settings.

"Sands of Beersheba" opened a couple of weeks ago and stars a yong London actor, Tom Bell.

It was followed this week by 'Clouds over Israel," the story of an Israeli jet pilot who bails out behind the enemy lines during the Sinai Campaign and befriends a woman and her young child, the only survivors of the Beduin camp destroyed by the wreckage of his crashing aircraft. Critics are not of one mind about it.

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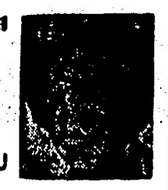
Going-Steady Trouble



DR. ROSE N. FRANZBLAU

QUESTION: I am 17 and have been going, for over a year, with a boy 19. We have not been going steady till recently. The reason for this is his parents. They are against our going out so often, They managed to break us up for a while, but we got back together again.

We like each other a great deal. He is in college right now with three years to go. We are quite serious about each other and understand nothing can come of it for at least three years, but he cannot convince his parents that we are not planning to run off and get married.

His parents have never invited me to their home or showed the least bit of interest in me. When I have to call his home and his mother answers, I feel awful. He won't tell them that we're going steady, which makes me feel underhanded.

How can we make his parents understand our feelings for each other? How can we make them see that we are mature enough to handle ourselves?

* * *

ANSWER: Obviously, the only way to convince others of one's maturity is to act in a truly mature fashion. To make serious plans or commitments prematurely is a clear sign of immaturity. Despite any declarations and protestations to the contrary, on the part of the children, such behavior creates justifiable doubts and concerns on the part of the parents.

Naturally, both sets of parents have their own special reasons for worrying. The girl's parents worry about whether the young man will be financially able to take care of their daughter. The boy's parents are concerned about his future, and whether he is not assuming too great a responsibility too soon. They fear he might give up his education, which they feel he must have in order to build a good and secure life.

Since his parents don't even known about your going steady, it is really unrealistic to expect them to regard you as their son's fiancee and to treat you accordingly.

The fact that your boyfriend has not informed his parents of your going steady shows his great dependency on them, and also his doubts about the relationship. His parents have, in all probability, pointed out to him the untimely and inappropriate demands made on him, that may effect his work at school and his relationships at home.

* * *

If the boy's parents worry about your running off and getting married secretly, there must have been something in your behavior or in their son's that gave them cause for such fears.

Sometimes youngsters who cannot rebel openly against their parents get involved in a relationship that disturbs and upsets them. A going-steady relationship which they disapprove is their way of rebelling and retaliating. It has the additional advantage of directing the disapproval against an outsider, the girlfriend, rather than against himself. A girlfriend or a boyfriend can thus be used as a weapon with which to punish the parents.

His parents are rejecting the premature seriousness with which you have endowed the relationship, more than they are rejecting you. If their son behaved in a more grown-up and honest fashion, they would be more respectful of him and of any friends he makes.

The fact that his parents were once able to break up your relationship with him indicates that this difficulty did not begin when you started going steady. From the beginning, something in his or your behavior has caused them concern. For you to make progress, you must therefore look to yourself, before blaming others for not getting what you want.

THE WIG:
NEW STATUS SYMBOL
By RUTHIE

For the past couple of seasons, the most popular headdress has become the wig. And who would have thought it!

The closest I ever came to seeing a hairpiece on a young girl was once in one of my high school classes.

I can't remember her name. I'm sure I'd find it in my high-school year book but I'm too lazy to go look it up.

Anyway, this fifteen-year-old always wore in class a bonnet or false hair. Unfortunately she was the butt of many a joke — until we found out that her own hair was shaved off during an illness and it never grew back.

* * *

But I do remember all the *Bubbies* (grandmas) who did wear wigs.

I can recall a great grandaunt of mine whose favorite I happened to be. During the year she lived with one child or another. Passover week, though, she insisted on being with us. She loved the way Papa conducted the Seder.

It always happened that she slept with me. Imagine—six and ninety-six! Anyway, that's how it seemed to me. (To a little girl, anyone over twenty appears ancient. Stupid me.)

Mooma (aunt) Elka was always dressed in black. And she wore a black *shterntikhl* (head kerchief). The wig hung on the bedpost, worn on the Sabbath and special occasions along with her teeth. And looking at the wig on the bedpost used to scare me out of my wits.

I can't help it, but to this day I associate *shaytls* (wigs) with old age despite their present fancy names.

The only person who wears a *shaytl* with grace is my children's Grandma. Regardless of the time of day, her hair looks immaculate. I always wondered how she did it.

One day, a few weeks before Rosh Hashana, a large box arrived. On it was printed in gold lettering, "Marie — Fifth Avenue."

So what would she be doing with a box from Fifth Avenue? That's one of New York's most fashionable arteries.

Like all wonderful *bahlabustas* (housewives), she shops where she could save a penny. But Fifth Avenue?

She laughed when I questioned her.

In the box was a wig. She had sent it to Marie to be freshened up for *Yom Tov*.

Only then did I find out that she possessed three of them—one for every-day, one for Shabbos and one for special occasions like a wedding, bar mitzvah, *M'lava Malka* (Saturday midnight supper).

Her everyday *shaytl* is a nice, deep brown the style of which never changes. The Shabbos *shaytl* is a little different—it has highlights and is fairly modern. But the special *shaytl*—hoo-ha! The last time I saw it, I could have sworn it was more blond than brown. And it had a few wisps on the brow like bangs.

Honest, she's marvelous. In all her piety and modesty, she manages to be modern within reason.

She told me it's an expensive upkeep. You have to have it looked after regularly in order to keep it just so. After all, hers are made from human hair.

And how she gloats, "See? I'm in style. I paid for one of my wigs $150 and now the same one is $300 and the girls envy me."

* * *

Now if my Beloved bellyaches I spend too much at the hairdresser's, I calmly tell him I'll wear a *shaytl*. Then he'll know what spending really is.

(Copyright 1966, CJN)

Mainly About Women

LUNCHEON

Women's Auxiliary, Ner Israel Yeshiva College, will tender its fifth annual Torah Fund luncheon at Murray House, Sunday noon, June 5th.

BAZAAR

Yeshiva Yesodei Hatorah, Women's Auxiliary, will hold its annual bazaar on Wednesday, June 8th, at 3018 Bathurst Street. Mrs. Helen Perl is convenor.

OFFICERS

Sisterhood of Beth Emeth Bais Yehuda recently installed the following officers: immediate past president, Jeanette Foxman; president, Malka Segal; vice presidents, Simmie Chernin (cultural), Myrna Lefko (fellowship), Selma Okrent (youth), Cindy Rothman (ways and means); corresponding secretary, Ruth Silverberg; recording secretary, Mikki Nissenbaum; treasurer, Gloria Gold; financial secretary, Lorraine Loomer; donor treasurer, Esther Goldenberg; liaison to synagogue board. Mesdames Selma Okrent and Malka Segal; board telephone contact, Mesdames Rose Miller and Helen Tokarz; publicity editor, Ruth Kelman. Sisterhood Board: Sandra Anisman; Sylvia Applebaum; Ethel Bookman; Charlotte Cherlon; Ruth Cooper; Ethel Freedman; Ruth Fox; Sara Gangbar; Pearl Ginsler Sara Goldberg; Kay Goldstein; Ruth Golombek; Ann Grosbein; Millie Jacobs; Selma Jelinik; Belle Kasdan; Ruth Kelman; Sylvia Lerman; Ada Lewis; Hedva Aroni; Freda Barenholtz; May Lofchick; Linda Levenstein; Ruth Martin; Faigie Meissner; Rose Miller; Rae Phillips; Goldie Plotkin; May Sand; Betty Shulman; Isabel Snow; Min Stern; Helen Tokarz; Rosalyn Turk; Ruth Wax; Yetta Weiss; Dinah Zweig.

RECIPE OF THE WEEK

GLENGARY GARDEN SALAD

½ cup cubed strong Cheddar cheese
2 cups cooked peas
½ cup thinly sliced cooked carrots
½ cup thinly sliced celery
1 teaspoon salt
Dash paprika
Dash freshly ground pepper
½ cup salad dressing
1 large head lettuce
6 devilled egg halves

Combine cheese, peas, carrots and celery. Add seasonings and salad dressing; toss until well blended. Cut lettuce into six wedges leaving the head whole at the stem end.

Press the wedges apart and pile salad in the center. Garnish with devilled egg halves. Serves six.

toronto synagogue news

GRADUATION

Graduation of students of the Teachers Seminary, Ner Israel Rabbinical College (Baltimore), will take place on Wednesday, June 15th. Among the graduates is Torontonian Joseph Grossman, son of Mr. and Mrs. Morris Grossman, College Street.

GUEST SPEAKER

At Adath Israel Synagogue on Tuesday, May 17th, Nicholas Volk Jr., director of U. S. information service in Toronto, spoke at a general meeting of the Leonard Mayzel Ontario Lodge No. 1800. His subject was on Vietnam.

INTERFAITH SERVICE

Tonight, Friday, at 8:15 p.m., North York Lodge, B'nai B'rith, will sponsor an interfaith service at Bn'ai Israel Beth David Synagogue. Several church groups in the vicinity of the synagogue will be guests. Rabbi Albert Pappenheim, Adult Education chairman of the lodge, will conduct the service.

The evening will honor the United Nations. Guest speaker will be A. Harry McCartney, director, Toronto Branch, United Nations Association. Topic: The United Nations—Prospects and Prospectives.

ELECTION

Election results of Beth Emeth Bais Yehuda are: Ralph Chernin, president; Harry Nissenbaum, 1st vice president; Harry Lerman, 2nd vice president; Barney Barenholtz, treasurer; Irving Cooper, secretary; Harry Turk, past president. Board of Governors: Louis Applebaum; Saul Carr; Sheldon Fainer; Arthur Feldman; Harry Fox; Marvin Fox; Carl Goodman; Mannie Grosbein; Irving Horowitz; Sam Izenberg; Wilfred Kideckel; Arthur Kruger; Lou Lefko; Arthur Lerman; Saul Morganstein; Manny Okrent; Morris Shoom; Izy Stern; Max Strauch; Saul Wenner.

Brotherhood election results are: Al Golombek, president; Manny Okrent, 1st vice president; Sidney Kroll, 2nd vice president; Harvey White; treasurer; Saul Morganstein, secretary; George Foxman, past president. Trustees: Arthur Goodman; Lou Lefko; Wilfred Meissner; Max Strauch; Board of Governors: Al Binstock; Tev Bossin; Art Caplan; Saul Carr; Max Goldenberg; Mannie Grosbein; Norman Grosbein; Irving Horowitz; Mike Kurtz; Arthur Lerman; Cyril Loomer; Sam Shapiro; Izy Stern.

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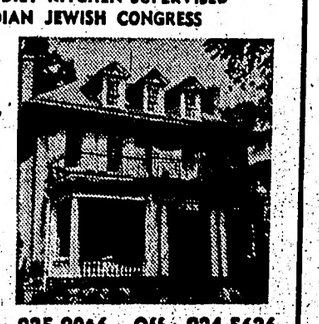
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ALT, HEDVIG. On May 27th, late of 1862 Bahtrust Street.
BLIMAN, MYRON C. On May 29th, late of 81 Borden Street.
EISENBERG, Joseph. On May 30th, late of 1595 Bathurst Street.
GAFER, ROSE. On May 27th, late of 1862 Bathurst Street.
GREENSPAN, LARRY. On May 28th, late of 1053 Bloor Street West.
SAMUELS, DR. MERVYN. On May 27th, late of 115 Tyndall Avenue.
SCHWITZER, HARRY. On May 25th, late of 50 Pendrith Street.
SHORE, SAMUEL. On May 27th, late of 380½ Crawford Street.
SOREN, SADYE. On May 29th, late of 11 Shallmar Blvd.
SPECTOR, ROSE. On May 28th, late of 85 Prince Charles Drive.
SALSBERG, PETER. On May 27th, late of 2700 Bathurst Street. Bathurst Street.
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YOUTH DIRECTOR

Conservative synagogue requires an experienced youth director to administer and lead all phases of an established, active youth program. This is a part time, year-round position with emphasis on Sunday activity. Salary is open and dependent upon degree of responsibility and experience of successful applicant. Location, Metro Toronto. Send full resume of qualifications to Box 3181, The Canadian Jewish News, 1218 Eglinton Avenue West, Toronto 10.

UNVEILING

SHERMAN, SAM. The family of the late MR. SAM SHERMAN announces that the unveiling of a monument in his memory will take place on Sunday, June 5th, 11:30 a.m., at the Bathurst Lawn Cemetery, Lipsker Young Men's section.

UNVEILING

GRANATSTEIN, ANNIE. The unveiling of the monument in memory of the late MRS. ANNIE GRANATSTEIN, beloved mother of Allen Saltzman and Sheila Sloan, will take place on Sunday, June 5th, 11:00 a.m., at Mount Sinai Cemetery, Bath Sholom section.

COTTAGES FOR RENT

TENT CITY-LAKE SIMCOE, 50 MILES FROM TORONTO. SEVERAL 2-BEDROOM-COTTAGES; CITY CONVENIENCES; PRIVATE BEACH; AVAILABLE FOR SEASON RU. 1-4904.

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Exclusive healing substance proves to shrink hemorrhoids and repair damaged tissue.

A renowned research institute has found a unique healing substance with the ability to shrink hemorrhoids painlessly. It relieves itching and discomfort in minutes and speeds up healing of the injured, inflamed tissue.

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Most important of all—results were so thorough that this improvement was maintained over a period of many months.

This was accomplished with a new healing substance (Bio-Dyne) which quickly helps heal injured cells and stimulates growth of new tissue.

Now Bio-Dyne is offered in ointment and suppository form called Preparation H. Ask for it at all drug stores. Satisfaction or your money refunded.

ELECTORAL REFORM

by S. E. FINER

In Britain "electoral reform" means moving towards a more proportional system of representation (nearer to the Israeli system, in fact) in order to give minor parties more seats in Parliament.

In Israel "electoral reform" means just the opposite: it means abandoning their proportional representation system in favour of the British, in order to reduce the number of parties in the Knesset.

In Britain, where some seven parties contested the 1964 elections, two of them secured 620 out of 630 seats in the Commons; in Israel, where twenty-one parties contested the elections, presenting the electorate with 17 separate lists of candidates, no less than *eleven* of these lists secured seats in the Knesset.

It is on the strength of this argument that David Ben-Gurion and (until 1964) the Mapai Party, wanted to change the Israeli system for the British one.

Does the Israeli system multiply the number of parties? It certainly does nothing to make parties merge. As they have gone to the electorate again and again over the years and received much the same proportion of the popular vote and much the same number of seats.

Why, then, merge? By the same token the system does nothing to penalise a party that splits in two. In a marginal seat in Britain, if the leading party splits in two and puts up two rival candidates, the effect is usually to split its total vote and reduce each half below the total of the votes polled by the candidate of the opposite party. Thus the British electoral system puts a premium upon party solidarity.

Not so in Israel. For instance, in the last elections Mapai decided to present a joint electoral list with Achdut Avoda. This (among other things) led Mr. Ben-Gurion to take his followers out of Mapai and form a party of his own ("Rafi").

But in Israel it is a special committee of the party leadership on its bureaucracy that selects the candidates for inclusion in the party list and ranks them in order — thus predetermining their chance of success since the names at the top obviously have more chance of election that the ones at the bottom.

This makes for an iron discipline. To "cross the floor" is a heinous sin now known as "Kalantarism" (after an unfortunate Mr. Kalantar, who did just this). It will almost certainly mean exclusion from the party's list in the future.

And this strict discipline reinforces the particularist mentality which characterises all Israeli parties, increasing their horror at the idea of a merger with other parties.

Yet, at the same time, this tight discipline proves too constricting when — as has happened in Mapai—internal faction arises. In such a case the minority simply quit to form another party.

The present Israeli system was first adopted at the Basle Zionist Congress in 1897, was carried into the yishuv under the Mandate, and then into the new State after Independence. It is, therefore, 70 years old! And the reason it was ever adopted at all was because there were more than two main bodies of opinion in world Zionism, more than two in the Yishuv. There remain more than two in Israel today.

Certainly Israel does not need eleven separate parliamentary parties; but it does seem to require at least six. In Britain there is only one great line of social cleavage left — the rich-poor, capital-labour cleavage.

In Israel there are at least three. First, there is the capital-labour cleavage. Thus on the one side we have Herut and the former General Zionists and the Progressives; and, on the other, Mapai, Achdut Avoda and Mapam.

But, secondly, there is the religious-secularist split, which does not exist in Britain.

On the one side we have the two religious parties and their labour winks, N.R.P. and on the extreme Agudat Israel; and on the other all the other parties.

And, finally, we have the Jewish majority on the one side, and the non-Jewish minority on the other. These are represented by three out of the four Communist M.K.'s and by the lists of the Arab parties which are affiliated to Mapai.

Israel is a more plural society than Britain; and so the electoral thermometer must be more exact than Britain's in order to register and give expression to these viewpoints. And this the transplanted British system would not do.

While Mapai would remain in office indefinitely, other shades of opinion would be impotent.

At the moment the balance of power in the Knesset makes it possible for them to influence government policy and even (by joining the Cabinet) to share in making it.

These opportunities would disappear, for Mapai would need no allies. At best, private capital, the ethnic minorities, the religious minority, would be alienated from the new State; at worst, they would turn to direct action. Israel cannot afford either alternative.

Furthermore, the Israeli electorate system does not make government "unstable". Just the reverse; it makes it so stable as to be almost immobile.

Mapai, its Arab lists, and the N.R.P. are the nucleus of every government. This nucleus extends itself to the Left or the Right as the elections seem to have dictated. But Mapai is always the keystone of government, and so the key ministries like Defence, Foreign Affairs or Finance have been hel dby this party for 18 years, while others like the Interior or Social Welfare have similarly been held by the N.R.P. for the same period.

It might possibly be an advantage to divide the country into twenty constituencies, each electing (by proportional representation) six candidates apiece, so securing a direct relationship between M.K.'s and the problems of a particular constituency, instead of each Member being "at large" for the whole country from Elath to Dan.

Professor Finer is head of the Department of Political Institutions, University of Keele.

GIFT OF CHEER. - At the closing meeting of the Women's Auxiliary of the Jewish Home for the Aged, Baycrest Hospital and Day Center, held recently at the Beth Tzedec Synagogue, Mrs. Harry Eisen Jr., president of the Auxiliary, presented Mr. A. Posluns, Sr., president of the Home and Hospital, a check for the balance of the $52,000 the Auxiliary raised during the past year.

PERSONAL

SADIE. Please contact Box No. 3182, The Canadian Jewish News, 1218 Eglinton Avenue West; urgent; Rosie.

NOTICE

Tomorrow, Saturday, June 4th, from 9:00 p.m. to midnight, the Forest Hill Bridge Club, 3199 Bathurst Street, offers a social dance with a good orchestra. Admission, $1:00 per person. Friendly group; attractive door prize. Phone 781-2222.

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